Calmage Sermon

Frank De Witt Talmage, D. D.

Los Angeles, Cal., July 22.-That diet influences character and that a taking for his text Daniel i, 12, "Prove thy servants, I beseech thee, ten days."

friend to the Waterloo conqueror. "The greatest tragedy in the world. madam, except a defeat," was the answer. Well said, thou iron duke. None could speak more authoritatively. The world has supposed thy heart adamantine. But even the stones themselves feasted thus and kept on feasting, might almost weep when they are drenched with human carnage. The The meats by the Mosaic law were uncheers of triumph can never drown the sobs of anguish. The glittering rewards of victory cannot blind our eyes to the awful price at which that victory was purchased. Lord Roberts, upon his return from the Boer war, was halled in England as a conquering chief. When he returned from Africa to London the whole nation rose to do him honor. But while the British were acclaiming the mighty deeds of "Little Bobs," Lord Roberts was wearing upon his uniform grief's symbol, the black crape. Lord Roberts' only boy had been shot among the African hills. So is it always with war. We praise the returning chieftains, but we cannot forget the bloody fields over which these heroes have waded and the many grave trenches they saw

But if the battlefields of the ninethe horrors of the battlefields of the turies and the battlefields of a thouwas still more common, to sell them in- depleting shrine. to perpetual servitude. This practice was almost universal. Thus many of the nations, like the Phoenicians and the Etrurians and the Cretes and the Sicilians, made war for human captives as well as for gold and silver. These nations were known according to an old historian's definition as "man stealers." They wanted human slaves as oarsmen to man their galleys and laborers to work in their fields and men and women to be their domestic servants as well as men for charioteers. What was true of the great maritime states mentioned was also true of Egypt and Rome and Greece and Babylon. These mighty cities of olden times all had their human auction blocks. The greater the conquests of as common cattle in the market places. Thus, having made this explanation. we can understand why Daniel and the finest youths of the Hebrew nation and overthrown

The King's Ment. No sooner was the Babylonish king back in his palace than he called one of his chief officers, Ashpenaz by name, and said: "Ashpenaz, I wish you would go and look over those young Hebrews whom I have brought back. Select three or four of the finest physical and mental specimens that are there. Then for the next three years take them and educate them and feed them from my own table. I want to develop these men for my own service. I want to reenforce the intelligence of my own court with the best blood of this Hebrew nation." The result of this command: Daniel and his three friends, Hananiah and Mishael and Azariah, were selected. Ah, this was high honor for Daniel and his companious. It not only meant liberation from human slavery, but in king's council. But, alas, alas, it seems as though Daniel is foolishly going to upset all his political prospects. When the food and the wine from the king's table are placed before him. Daniel refuses them because they are forbidden diet-are unclean according to Jewish law. "But," says the king's and wine, for if you do not the king will not only punish me, but also will probably slay you. And he will surely know this refusal by your starved looks." Then Daniel spake the words of my text: "Prove thy servants, I beseech thee, ten days, and give us pulse to eat and water to drink. Then let cer consented to them in this matter and proved them ten days. You all know the result of this test. At the end of ten days the countenances of Daniel and his three friends were "fairer" and fatter in flesh than all the children who did eat the portion of the king's meat. Such today is the simple story from which we will draw of religious liberalism as this that Daniel and his three comrades went to live. oar sermonic theme. And may our history in life be like that of Daniel, who refused to eat the king's meat.

Let us now look at our subject a litmeat was to Daniel and his comrades a sensual temptation. It appealed to Daniel's eye and nostril and palate. It was the temptation of the banquet hall, which not only smelled good and looked good, but it appealed to Daniel the more enticingly because heretofore he had never had his appetite surfeited by the delectable viands of a royal

ing and repellent if one has too much

Florida post in olden times because the soldiers protested against being served with green turtle soup more than once a week." So you can see that, even under the very brightest conditions, the most enticing of foods palls upon the palate if they are served too often and too long.

But Daniel had never been an epicure. He had never been one who was a devotee of sensual pleasures He had grown up with the plain, coarse, simple and yet wholesome food upon which most of us were reared in our fathers' homes. He had the simple breakfast and the simple dinners and the simple suppers common to Jewish man is largely what he eats is illus- childhood. This "pulse" which he mentions is the general name given to the a temptation must have come to Daniel What is a victory like?" said a lady had placed before him the viands and the wines of the king's banquet hall. Oh, they looked so good, and they smelled so good! The boy probably wanted to taste them. He wanted to feast on them. And yet, had he he would surely have spiritually ded. clean. God bad said, "Thou shalt not. eat this food."

"True," says some one, "the king's meat may have been unclean food for Daniel, but it is not unclean for me. We are not living under the old but under the new dispensation. What was a sin for Daniel to eat is not a sin for me to eat." Oh, of course we are not asserting that it is a sin for us to eat ham or pork as it was a sin for the ancient Hebrews, although all people would be better off if they did not eat the condemned swine's flesh. But we are asserting that there is a direct connection between what a man eats and what a man spiritually is. And we are asserting that the sins of the palate are among the very worst of all sins. They are the sins which are often the forerunners of all other sins. filled with the slain bodies of their They are the sins which will turn man into a beast and may unkennel all the tigers and the wolves and the teenth century were the scenes of aw- hyenas and the jackals of his lower ful tragedies, what must have been nature. Beware, O man, of the king's meats and wines, which Satan is fifteenth, the twelfth and the fifth cen- ready to spread for us in many a banquet hall! The Sicilians erected an alsand years ago. In olden times the tar in Ceres to Adephagia, the goddess conquerors rarely took prisoners or of gluttony. May we, as servants of liberated their captives upon parole, as we do now. The general custom ing at this brutalizing, this mental ing at this brutalizing, this mental was to slay their prisoners or, what and physical and moral and spiritual

Ten Thousand Gods. But, stepping into this banquet hall, where is spread the unclean food of the royal kitchen. I find another startling fact. 'The king's meat and the king's wine are served amid the vitiating atmosphere of religious liberalism. The Babylonish people were not athe ists, so called. They were deists, like the Greeks or the Romans or the moderu Hindoos, who have 10,000 gods They not only had 10,000 gods, but they could make a new god whenever they so willed. They could make him of stone or wood or clay or even of a man himself. It was just as easy for the Babylonish inhabitants to make a new god as it is for the British ministheir returning warriors the greater number of slaves to be put up and sold of parliament. You remember Benjamin Disraeli's biting sarcasm. He was attending a public banquet. By the social law of English prestige the members of the English house of lords were carried to Nebuchadnezzar's cap-of the nobility had gone in Disrael marched in first. After the members turned and took a gentleman's arm to march in, and he said: "Come on, my friend. It is our turn now. We must follow in after my lords. But I am going to manufacture a dozen of these same kind of lords next week, if 1 live." So the Babylonish inhabitants were not atheists. They could manufacture a new god as easily as Benjamin Disraell could create a new lord for the upper house of parliament.

During the French revolution, on the

motion of Pierre Gaspard Chaumette, who was afterward guillotined, the Cathedral Notre Dame was turned into the "Temple of Reason." Then, on and beautiful wife of a Jacobin carried through the streets of Paris in the strong arms of men. There she time it also meant membership in the king's council. But, alas, alas, it seems which in a few years was to see the coronation of Napoleon and Josephine. She was saluted as the Goddess of Reason Similar to the deifying of a capital in 538 B. C. All the presidents and governors and the princes and the this king's meat to which I wish to counselors and the captains of the kingdom came to the king and said, a foreign land; it was spread scores "Establish a royal statute and make a firm decree that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Thus, as we hear the Parisian mobs cry, "Hail, thou Goddess of Reason, hall, hail!" our countenances be looked upon be-fore thee, and the countenances of the children that eat of the portion of the king's meat, and as thou seest deal with thy servants." So the royal offi-Mail!" Oh, the Babylonish inhabitants were not atheists. Far from it. They were deists. They were the most lib-

The Unclean Food.

I can hear his friends talking to him and trying to persuade him to eat this unclean food. "Oh," they say, "Daniel, tle closer. Notice that this king's of course your God is all right. But what is the good of being a bigot? Why are you so hidebound about this food? Why do you not wership the Babylonish gods? Why do you not theologically broaden out? Why do you stick so close to your Jewish laws? Why do you not become a student of 'the new thought?" "But what is the 'new thought?" says Daniel. "Why," say the Babylonish friends, "don't you and no one will know of thy sin," beknow? Have you not been reading our The richest of foods become nauseat- is a beautiful belief. This is it in subnew theology? Why, the 'new thought' ing and repellent if one has too much of them. Frederick Seward tells the stance: God is goodness. God is in us. We are all part of God. Just try to develop all the good in you, and you will grow better and grow like God."

But," says Daniel, "what has that to do with the first commandment, which were eating one of the ladies at the table said, "Governor, we are very the out of the land of Egypt and out. In that fascinating book of travels, "On the Frontier," Mr. Campion tells us how in the isthmus of Panama he tried to gather some beautiful green plants of a most delicate shade and form. No sooner would he reach out and pluck one than this leaf would become nothing but a withered, shriveled, brownish weed. "At first," said Mr. Campion, "I thought I weed. "I thought I weed." It thought I weed the part of God. Just try to develop all the good in you, and you in the isthmus of Panama he tried to gather some beautiful green plants of a most delicate shade and form. No sooner would he reach out and pluck one than this leaf would become nothing but a withered, shriveled, brownish weed. "At first," said Mr. Campion, "I thought I was etricken with a detable said, "Governor, we are very thee out of the land of Egypt and out sorry that we can offer you nothing of the house of bondage; thou shalt but the fare of the country." "But have no other gods before me?" "Oh, that is excellent," said the governor.
"Oh, no," answered the lady. "We have nothing here but venison and have nothing here but venison and that superstitious stuff. We have outgrouse and trout. We have these so often that we are sick of the sight of Jewish dietary laws. We are the advothem. We were in hopes of obtaining cates of the 'new thought.' In that some beef by the last steamer, but we 'new thought' we just try to be good.

am afraid lest the insidious advance of an! Hear it, child' the new liberal thought should under- Thus it is with great joy that I hold

how we should live! A National Prejudice. But there is still another fact which would have made the eating of the king's meat easy for Daniel. 'The king's young man's enemies. If Daniel did not eat the meat and drink the wine which came from the royal kitchens and wine cellars at once, in all probability the refusal would be reported to the king's higher officials, and Daniel's bright political prospects would not only be stopped, but without doubt Daniel would lose his head. "Well," of the influence of Christianity in Pomyou say, that is strange. How can this be? Daniel did not have any enemies est for students of archaeology. While as yet. He had just been selected for future political favoritism and had not yet eaten his first meal in the palace." Ah, my friends, by that question I know one fact. You have not traveled much abroad. In our country the word "claunish

ness" has not much meaning. When we go back to our Revolutionary days feet below the surface. we find that Kosciusko and Baron Steuben and Lafayette helped to win our independence. Then we find that Hamilton and a host of other states men who helped make us what we are were foreign born. Then we find that scores and hundreds of inventors like Ericsson and moneyed kings like Car negie and teachers like Agassiz were also born across the sea. . And thus strange to say, the highest recommen dation that an artist or a writer or preacher can have before the American public is that he was foreign born But, though our own people seem to fee that all prima donnes who have a for eign name can sing better than our own, yet this is not true of foreign lands. The man whom the German. are most ready to honor is the German The man the English are most read; to honor is the Englishman. The ma the Scotch are most ready to honor I the Scotchman. The same law wa true of the Romans, the Greeks, th Egyptians, the Hebrews and the Baby lonians. The people who were not o their own nationality were alway looked at askance and despised. Thu you can see the national prejudic which at once arose against Daniel after his selection by the king because he was foreign born.

"Aha!" the people cry. "Aha! If he WALL PAPER does not eat the king's meat we will expose him. Then this foreign upstart will remain a slave, as he ought to do." And yet, my friends, as I bear the enemies of Daniel gloating about his overthrow, can I not hear your enemies gloating over your spiritual overthrow in the same way? You enter a certain line of business. The proprietor deeides to keep his place open on Sunday, or, what is worse, his foreman ADAMS' BOOK STORE, the 10th of November, 1793, the young thing which is not squarely and uprightly honest, "But," you say to the printer, Mme. Momoro by name, was foreman, "I never work on Sunday," or you say: "That is not honest. I am TO MERCHANTS, CANNERS an ivory chair. She was borne upon not going to do it." The foreman shrugs his shoulders and says: "All right. If you won't do it, I will tell the boss. Then I guess you will have to hunt another place." Then all your enemies will cry: "Aha! We will destroy him. Aha, aha!" What have yeu poor printer's wife in the Parisian done? Are you today compromising w. A. DAMERON & BRO., capital in 1793 was the attempt to your Lord in the presence of your ene-

But there is yet one more fact about and hundreds of miles away from the place where Daniel was born; it was spread in the Babylonish capital; it was spread so far away from home that methinks at first I can hear Daniel whisper to himself these words: "Well, what is the difference if I do eat the king's meat and drink the king's wine? It will only be for a short time that I will do it. Father and mother will never hear about it. They are away off now among the Judean hills, and even if I do go back to Jerusalem, why, then I will start all over again and be a consistent Hebrew, as I used to be." But no sooner does he speak thus than I hear him say: "Nay; I will not do this, God sees; God knows. I see; I know. And I will be true to myself and true to my absent loved ones and true to my God whether I am in the Babylonish capital or in my own dear Jerusalem of in my own father's house." Oh, my friends, has not the tempter come to you, as I have imagined he came to Daniel, Capital Paid in Cash, whispering: "Why don't you eat the unclean food? No one knows; no one will know. Why don't you eat the fruit of the forbidden tree just once?"

The Tempter a Perjurer. But, though the tempter may come to us and whisper, "Child, just once, lieve him not; the tempter is a perjurer. For no man ever sinned but at last that sin found him out. In that "I thought I was stricken with a delirium of the fatal Panama fever, but press them to our lips to kiss them were disappointed, and so we can give you nothing but what our country produces." "That reminds me," said one of the officers at the table, "of the mutiny which was threatened at a and no one will know it. But, alas,

of the unclean food in our modern but the misdeeds of a Daulel will be Babylons by the same pernicious argu- carried back to the home land and, what ment of theological liberalism? I am is far worse, carried up to be written not the least bit afraid that you will down in the pages of the great book become a blatant athelet. I am not which shall be opened by the recording afraid that you will turn your back anget at the judgment seat of Jesus upon Christ or upon the Bible. But I Christ. Hear it, man! Hear it, wom-

mine the foundations of your faith. I up before your eyes the character of find it doing its deadly work in the Daniel for you to copy. The last time church and in society. Men are giving I ever heard D. L. Moody preach was up their anchorages and are drifting about this mighty man of God. In out on the sea of doubt toward the that sermonic picture he showed us rocks of eternal disaster. Never let go how Daniel was able to stand with your faith in the essential truths of unblanched cheek amid the gaping Christianity. The divinity of Christ, his mouths of the lions' den. But if you sinless life and his atonement on the have followed me you know I have cross, his resurrection and ascension, not once mentioned Daniel as the the work of the Holy Spirit, the neces- mighty statesman of Nebuchadnezzar's sity of the new birth and the inspira- court. My sermon has revolved about tion of the Bible-these are the dis- the first great temptation of Daniel's tinguishing doctrines of our faith. To life, when he refused to eat the king's abandon these is to surrender all that meat, as the first great temptation of has made our religion a power in the Joseph's life was in Potiphar's home. world; it is to turn Christianity into a When these two young men were dry, dead system of ethics. In Christ found true to God in the first temptaalone have we life. The Bible declares
them to become the premiers of kings.

If you deliberately go forth to eat
of the unclean food in the Babylonish
So may we be true to God in the first capital you must perish. O God, may temptations. May we be true to God we never become so liberal that we in our youth. Then, whether we rise cannot make the words of Jesus Christ to positions of power and influence the center, the circumference, the all among the great of the world or conin all of what we should believe and tinue in humble life, doing our duty in obscurity, we shall please him who, when this world's work is done, shall give to us our heavenly crown. Thus I close with the only five words I remember of D. L. Moody's sermon. They food was spread in the presence of the are these: "Dare to be a Daniel! Dare to be a Daniel! Dare to be a Daniel!" In God's name and with God's power. dare to be a Daniel and trlumph on earth and in heaven. In God's name,

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Leaves Baltimore Wednesins and Friday 4.30 p. m. for Westland, tNorth End, Mill Greek, tWhite Stone, thryington, tWeems, Burhans, Burtons, Donaldsons tUrbanna, Monaskon, Whealton, Water View tSharps, tTappabannock.

Burtons, Donaidsons 'Urbanna, Monaskon, Whealton, Water View 'tSharps, 'Tarpahannock.

Leave Fredericksburg, Sunday, Tuesday and Thursday 2 p. m., tide and westher permitting, for Ratcliffes, Hop Yard, Hay Mount, Port Conway, Post Royal, Greenlaws, Wilmont, Saunders, Leedstown 4a. m., Laytons, Carters, Blandie id, Naylors Hole 6:30 a. m., Tappahannock 7:30 a. m., Wellfords, Wares, Bowlers, Sharps 2:30 a. m., Esy Port, Whealton, Water View, Monaskon, Urbanna 12:30 p. m., Ottsman, Millenbeck, Merry Point 2:30 p. m., Ottsman, Morans, Weems, Irvington, White Stone, Mill Creek, North End 5:30 p. m., Westland.

Arrive in Baltimore, Tuesday, Thursday and Saturday mornings.

Leave Tappahannock, weather permitting 7:30 a. m., Tuesday and Thursday, stopping at Wellfords, Wares Bowlers, Sharps, Whealtons, Water View, Monaskon, Urbanna, Donaldsons, Burtons, Burbans, Millenbeck, Weems, Irvington, White Stone, Mill Creek, North End, Westland.

Arriving in Baltimore Wednesday and Friday mornings.

*Steamer leaving on Sunday does not stop Does not stop on Thursday.

Norfolk Route.

Leave Tappahannock, Saturday 2 p. m. stopping at Weilfords, Wares, Bowlers, Snarps, tay Bort, Whealtons, Water View, Monaskon, Urbanna, Donaldsons, Burtons, Burkans, Millerbeck, Merry Foint, Ottoman, Morans, Weems, Irvington, White Stone, Mill Creek, North End, Westland,

Returning, steamer will leave Norfolk Monday, 3 p. m., weather permitting for Tappahannock, stopping at landings as above except Westland, Bowlers, Wares and Weilfords, stopping at these points on way to Baltimore on Tuesday.

POTOMAC RIVER ROUTE,

Steamers leave Washington (weather per mitting) foot of 7th St. Wharf, every Sunday, Toesday, Wednesday, Thursday and Saturday at 4 p. m. for the following river landings and Baltimore. Alexandria, Glymont, Liverpool. Riverside, Bushwood, Lancaster's, Cobrum's, Howard's, Stone's, Leonardtown, Abell's, Placy Point, Adams', Lodge Landing, Mundy's Point, Kinsale, Coan, Bundick's, Walnut Point, Cowart's, Lewisetta, Miller's, Grasons, Bromes, Porto Belio,
Arriving in Baltimore early Tuesday, Thursday, Friday, Saturday and Monday mornings. Schedule, in effect June 30th, 1906. Steamers leave Baltimore (weather permitting) pler?, Light Street every Monday, Tuesday, Thursday, Friday and Saturday and Washington: Millers, Porto Bello, Grayson's, Bromes, Coan, Bundicks, Walnut Point, Cowarts, Lewisetta, Kinsale, Lodge Landing Mundys Point, Adams, Piney Point, Leonardtown, Abell's, Howards, Cobrums, Stones, Bushwood, Lancasters, Riverside, Liverpool, Glymont, Alexandra.

Artiving in Washington early Wednesday, Thursday, Saturday, Sunday and Monday nornings.
Freight received at pier 9, Light St., Balti-POTOMAC RIVER ROUTE.

day, Thursday, Saturday, Sunday and Mon-day mornings.

Freight received at pier 9. Light St., Balti-more, on sailing days until 4:30 p. m.

WILLARD THOMSON, General Manager,
T. MURDOCH, Gen'l Frt. and Pass. Agt.,
W. D. Scott, Agt., Fredericksburg, Va.

STEPH ENSON & BRO., Agts., Washington,
W. M. REARDON, Agt., Alexandria, Va.

Baltimore, Chesapeake & Atlantic RAILWAY CO. Piankatank River Line.

Piankatank River Line.

Summer Schodule, in effect April 28, 1906.

Steamer leaves Pier 3, Light Street Wharf.
Baitimore, every Sunday and wednesday,
weather permitting, for Fitchetts and
intermediate landings as follows:

Leave Baitimore 5 p. m., Mila 2:30 a. m.,
Sampsons 2:55. Tipers 3, Blackwell 3:30,
Fieeton 3:45, Timbs 4, Reedville 4:30, Hardings
6, Harveys 6:15, Grace Point 7:10, Byrdton 7:20,
Kilmarnock 7:30, Oerans 8:45, Chases 9, Jacksons Creek 10:30, Cherry Point 11, Cricket
Hill 11:20, Callis 11:45, arrives Kitchetta 12:15,
p.m.

p.m.

Returning, leaves Fitchetts for Baltimore and intermediate landings, weather permit and intermediate landings, specific as follows: ting, every Inesday and Friday as follows: Leave Fitchetts 9 a. m., Callis 9:30, Cricket Hill 9:45, Cherry Point 10, -Jacksons Creek ne:30, Chases 12 noon, Octan 12:15, p. m., Kilmar-nock 1, Grace Point 1:10, Byrdton 1:10, Hard-ings 2:30, Harveys 2:15, Fleeton 4, Timbs 4:20, Reedville 5, Mila 5:30, Blackwells 6:30, Tipers 6:15, Sampsons 6:30, arrive Baltimore next morning.

6:16, Sampsons 6:30, arrive Baltimore next morning.

Steamer leaves Pier 3, Light street wharf, Baltimore, every Monday and Thursday, weather permitting, for Freeport and intermediate landings, as follows:

Leave Baltimore 5 p. m., Mita 2:30 a. m., Fieeton 3, Timbs 2:15, Reedville 3:30, Grace Point 5, Byrdton 5:05, Kilmanock 5:15, Geran 5:45, Jacksons Creek 7:05, Cherry Point 7:20, Cricket Hill 7:50, Callis 8, Fitchetts 8:25, Ruarks 9:15, Warchouse 9:35, Conrads 10, Green Point 10:15, Stampers 10:30, Blands 11, arrive Freeport 11:15.

H:15.

Heturning, leaves Freeport for Baltimore and intermediate landings every Wednesday and Saturiay, weather permitting, as follows:
Loave Freeport 6 a. m., Blands a:10, Stampers 6:30, Green Point 6:45, Conrads 7, Warehouse 7:30, Grinis 7:40, Rus-ks 7:45, Fitchetts 9, Calits 9:30, Cricket Hill 9:45, Cherry Point 10, Jacksons Creek 10:30, Octan 12 noon, Kitmarnock 12:30 p. m., Byrdton 12:35, Grace Point 12:40, Ficeton 3:45, Timbs 4, Reedville 4:30, Mila 5, Blackwells 5:25, Tipers 5:30, arrive Baltimore next morning.

Blackwells 5:25. Tipers 5:30, arrive Baitimore next morning.

This schedule shows the times at which boats may be expected to arrive at and depart from wharves, but their arrival or departure at the times stated is not guaranteed, nor does the Company hold itself responsible for any delay or any consequences arising therefrom.

Freight received at Baitimore for above points on salling days until 4:30 p m.

WILLARD THOMSON, Gen. Manager.

W. H. BROWN, Agent, Pier 3.

T. MURDOCH, Gen. Passenger Agent.

RICHMOND, FREDERICKSBURG & POTOMAC R. R. Schedule in effect May 27th, 1906.

LEAVE FREDERICKSBURG NORTHWARD

LEAVE FREDERICKSBURG SOUTHWARD.

LEAVE FREDERICKSBURG SOUTHWARD.

5 55 a. m. daily except Sunday. Richmond accommodation, Makes all local stops.

6 21 a. m. daily, Attantic Coast Line train. Stops on signal at Wide Water, Sunmit, Guines, Woodsiane, Penola, Rutherylen, Taylorsville and Glen Allen Sundays only; at Alexandria, Brooke, Milford, Doswell and Ashland daily.

9 53 a. m. daily except Sunday. Makes local stops on signal.

12 29 p. m. daily, Seaboard Air Line train. Stops on signal at Lorton and Occoquan Sundays only, and daily at Alexandria, Quantico, Milford, Doswell and Ashland.

3 17 p. m. daily except Sunday. Makes local stops on signal.

5 26 p. m. daily, A. C. L. train. Stops at Alexandria, Doswell and Ashland.

6 39 p. m. daily, makes local stops on signal.

8 06 p. m. daily, S. A. L. train. Stops at Alexandria, Doswell and Ashland.

NOTE:—Time of arrivals and departures and connections not guaranteed.

C. C. COX, Agent.

W. D. Duke. C. W. Culp W. P. Taylor.

Ass't. to Prest. Genl. Supt. Traf. Mgr.

Steamer Owen Dillard.

Mail and passengers to and from Whit Stone, Irvington, Weems, Millenbeck Merry Point and Urbana, daily (except

SCHEDULE: Leave—White Stone, 7a, m.; Irvington 7.45; Weems, 8.15; Millenbeck, 9; Merry Point, 9.30; arrive Urbana, 11.30 a. m. Leave—Urbana, 2 p. m.; Milenbeck, 3 Merry Point, 3.30; Weems, 4.30; Irvington 5 arrive White Stone, 6 p. m.

A Guaranteed Cure For Piles.

Itching, Blind, Bleeding or Protruding Piles.
Druggists refund money if Pazo Chemens fails to cure any case, no matter how long standing, in 6 to 14 days. First application lives case and rest, 50c. If your druggist hasn't it send 50c in stemps and it will be forwarde post-paid by Paris Medicine Co., St. Louis, Mo.

Grove's Tasteless Chill Tonic has stood the test 25 years. Average Annual Sales over One and a Half Million bottles. Does this record of merit appeal to you? No Cure, No Pay.

Enclosed with every bottle is a Ten Cent package of Grove's Black Root Liver Pills.